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course know what is going on, ignore the whole matter, just as they ignore the Zar worship.

Parallels to such religious syncretism are found not only in Egypt, but also in Syria, where Christian women go on short-range pilgrimage to the tomb of "weli" saints and smear mud from holy springs on their faces on a certain day of the Christian religious calendar.[79] This takes place in rural areas of Homs, but even near Damascus Muslims take part in celebrating the day of the Feast of the Cross in September.[80] Just as in visits to the tomb of water saints in Muslim Algeria,[81] the pilgrimage to Sheykh Abader is believed to bring on the light rains, which usually begin about that time, making early plowing and a good harvest possible. This is equally desired by both Muslims and Copts, just as individual good health is desired by both. Perhaps this unexpressed recognition explains the paradox of this religious syncretism.

f) The Church and the Present National State.

Three phases can be distinguished in the recent relations of the Abyssinian church and the Amharic "Solomonic Dynasty" which the church returned to power in the 13th century but which now attempts to modernize

79. Gaulmier, J.: Pélérinages Populaires à Hama. Bulletin d'Etudes Orientales, 1931, Vol.1, pp.137-152.
80. Tresse, R.: Usages Saisonnières. Revue d'Etudes Orientales 1937, pp. 1-4; Lecerf & Tresse: Les Arada de Damas. BEO, 7-8, pp.236-264.
81. Probst-Biraben, J.H.: Pour La Pluie de Printemps en Algerie. An Terre d'Islam, 22, 1942, pp. 264-272.

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779 659 the nation in Western patterns.

(1) The use of the church in promoting Amhara-
[721] dominated Ethiopian nationalism. This was recognized and promoted by Emperor Menelik II who had priests carry the "tabot" into newly conquered Galla, Sidamo and other pa-
[566] gan and semi-Muslim areas of his new empire, giving his military conquests the character of a crusade. Churches were built in these areas, guarded by troops of occupation, made permanent by feudal grants under which the local population, made "gabbar" serfs, was permitted to remain on the land as sharecroppers and peons of the feudal church.

This use of the church has been continued, though with reduced feudal emphasis, by the present emperor.
[212] The Geez alphabet of the church, modified in Amharic usage, is the only alphabet even non-Amharic-speakers may use, if they wish to write their languages, particularly in
[643] print. By taking on the name "Haile Selassye" (Power of the Trinity), upon coronation, the present emperor re-emphasized the power of the church. Finally, on November 4th 1955, when the new liberalized Constitution of 131 articles was proclaimed, it reaffirmed that the Ethiopian "Orthodox" Church, founded in the 4th century on the doctrines of St. Mark, is the established church of the state.

659 178 Phase (2), begun by the present emperor as his power increased, was a concurrent weakening of the temporal power of the church. At first this was gradual. In

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659 In 176 many criminal cases, culprits who had sought asylum [696] from the police of the state by entering a churchyard and sounding the resonant stone bells to announce to the pursuers that they had placed themselves under the protection of the church, were taken away by force, despite the protests of the priests. This so deteriorated some of the temporal power of the church that persons involved in kin bloodfeuds were also no longer safe in [688] church confines. Conversely, the traditional request of priests to law enforcement agencies of the state to arrest violaters of church rules (e.g. adulterers) now go unheeded except in remote rural areas, and even there such a prisoner is no longer held and sentenced to an [69] indefinite term on such a charge. Fines and imprisonment for violation of the Sabbath or for working on a saint's day, also are no longer enforceable.

An official extreme in this direction was reached in 1942, when, a year after his victorious return, Emperor Haile Selassie issued a series of decrees stripping the church of all feudal power, and most of its temporal power, except in the town of Aksum. Under these decrees, church land could henceforth be taxed by the state, though the taxes were to be used to administer church maintenance and education; church courts could levy only spiritual penalties, not money fines; the Central Treasury of the state was to administer rents from church lands. All statute-labor ("gabbar") rights of the church over sharecropping peasants living on its former feudal estates were abrogated.

659 178 spectacle of self-abandon of the mourners, who scream, roll on the ground, cut themselves bloody, etc.; and the financial burden of excessively elaborate memorial feasts which were and sometimes still are ruinous to the families involved. To teach by example--a most effective way in a country where everyone imitates the "great man"" --the emperor himself ordered that no memorial feast be given for his own daughter who died in 1933; just some money donations were made to the priests reciting prayers for her soul.

[874] More recently, the emperor founded the Theological College of Addis Ababa, headed by an Egyptian Coptic president and some faculty members from among Egyptian Copts, to modernize the curriculum of the future leaders of the church among whom he hopes, for the first time, to find allies rather than permanent foes. The probable successor to the present Abuna (archbishop) of Ethiopia, Theophilus, is believed to share the emperor's views and has already travelled abroad several times. The emperor wishes the younger clergy to become more learned and to be able to translate the Bible from

[198] Geez into Amharic for the lay populace. He has promoted the printing of bibles in Amharic, rather than Geez, thus using religion to promote the official, national language of the state.

6. The Fraternal Association called "mahabbar".

575 This "voluntary" association of individuals, growing out of the "private communion" of the Abyssinian

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178 It took two years for the leadership of the church to recover from this shock and to bring pressure on the emperor, through his kinsman, the aging but still powerful Ras Kassa. In 1944 further decrees partly returned certain limited temporal rights of the church (such as the right to ask sharecroppers on church land for food supplies, fuel, repair of the local churches) in return for religious services and church education. Little actual change has taken place in the rural, old-Amhara provinces, but even there the priests now enforce their demands in subtler fashion, usually making heavier demands on recent peasants in their areas rather than on old-established families.

Thus, in effect, the state now rules the church from the top. Both Emperors Menelik II and Haile Selassye I refused to be crowned in the church capital, Aksum, preferring their own state capital, Addis Ababa.

Phase (3) represents the more subtle handling of the relations with the church by the present emperor, to utilize the church's structure and function to promote his policies of centralization and modernization.

Already mentioned, the request of the emperor to the sacerdotal church to copy from the Western church the function of preaching ethics to the common lay people, has had little effect. Somewhat more successful has been hb repeated request, passed informally through the church hierarchy by word of mouth rather than published decree, to restrain the excesses of the "täzkar" memorial feast. These excesses include both the public